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# RESOLUTION

# ~~Labris~~ OF DOUBTS:

OR,

A Summary decision of the  
Controversies between the  
Church of *Rome*, and the  
Reformed Church.

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Written Originally in French by *Fr: Monginot*, one of the K:of France's Physitians.

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Translated by a true Protestant, and an  
Honorable hearty Anti-Socordist.

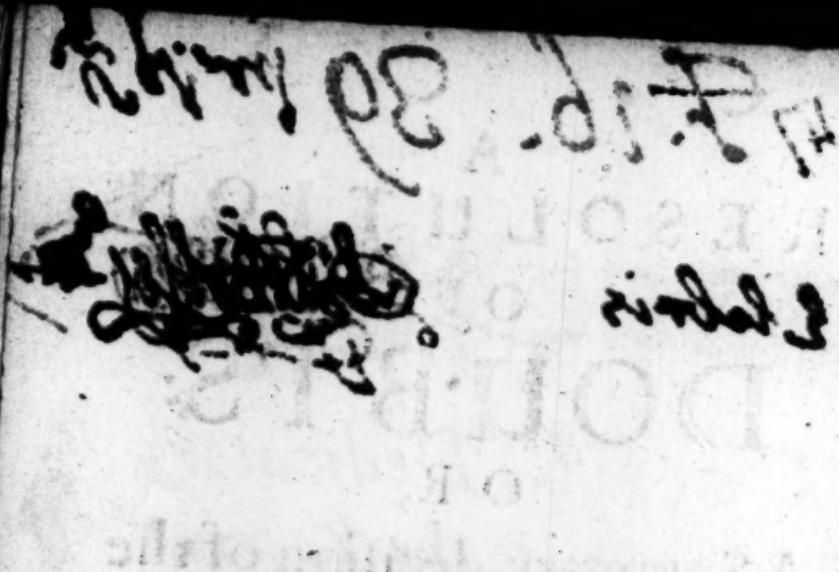
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A

T R E A T I S E  
Containing the Causes, and Rea-  
sons which moved the said *Monginot*  
to foregoe the Roman Church, and  
to join with the Reformed Church.

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LONDON, Printed by *T. N.* for *T. Heath*  
at his Shop in *Russel street*, near the  
*Piazzas in Covent Garden*, 1654.



820.03



# *The Epistle Dedicatory to those of the Roman Church in the Town of LANGRES.*

**GENTLEMEN,**



Hose that have bin  
cured of a dange-  
rous malady, ought  
not to conceal the  
remedies which  
conduced therun-  
to from their friends, who are  
fick of the same disease; if this  
ought to be done in what con-  
cerns bodily health, it ought  
much more so to be done when  
the souls health is in question:

for

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for Jesus Christ will have us multiply the Talent which God hath given us, and sends the bad servant that had buried his, to utter darkness. For God enlightens not the Spirit of any one with the beams of Heavenly Truth, but that his neighbours might thereby see the better. For this cause, God having made me know the way to salvation; which hitherto I was ignorant of, I feared lest I might be ingrateful towards God, and cruel to my friends, if I did not endeavour to make them partakers of the same good. This is it which hath made me publish this Treatise, wherein I represent the causes and reasons of my conversion, which cannot be suspected to be done out of Avarice, or Ambition; for by doing so, I have much impaired

my

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my worldly condition, and have rendered my life more incommodious, and my condition less assured. But I esteemed this loss great gain; and that I ought to make light of my honour, or quiet, yea even of my life, to have peace of conscience, and that I may glorifie God as well in life as in death.

But before I enter upon the particular deduction of every point of Religion, I will acquaint you with some general observations, which served me to discern the True Religion from the False. For seeing two contrary Religions defended with such fervencie on both sides, I fell to consider attentively wherein they agreed, and wherein they differed, and I observed eleven notable differences.

The

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*Diff. 1.* The first is, that the Pastors of the Church of *Rome*, will not that the people see clearly into the business of Religion, but endeavor to keep them in ignorance. To which purpose they keep the people from reading the Holy Writ, giving them service in a language which they understand not, amusing them with Images, and exterior Ornaments, and abundance of Ceremonies. But the Pastors of the Reformed Church, (that is to say, the Church which is purged from Popery) conceal nothing from the people, exhort them to study, and strive to instruct them in the holy Scripture. They satisfie the sight less, and use less Ceremonies, but they instruct much more. Were it not for them, the people of *France* would not

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not know what the Bible were, which about 100 year since, was a Book almost totally unknown to the people. They have published the holy Scripture in the original Greek and Hebrew Language, and have translated it into the vulgar Tongue, and have commanded the people to read it.

*Diff. 2.* They differ also in that the Reformed Church takes only what is written by the Prophets & Apostles contained in the holy Scripture, for the rule of her Faith; but the Church of *Rome* hath for her rule of Faith, to boot with the holy Scripture, another Word, which they call the unwritten Word, which the people who would learn it, will be very much troubled in finding it out, and are enforced to have recourse

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recourse to those of the Church, who have the Interest of making the people believe it, and who reap great advantage by their ignorance.

Diff. 3. Another notable difference is, That the Ministers of the Reformed Church will be judged by the Word of God; but the Priests of the Romish Church will be judges of the Word of God: the former will be ruled, but the others will be the rule, affirming that the Church is supreme Judge in doubts of Faith, and that she cannot erre. Thus, if the question be, Whether the Church of *Rome* can erre or no, or whether she be the supreme or infallible Judge, the Church of *Rome* must be the judge of this question, and consequently must be both Judge and party.

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In

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Diff. 4. In the fourth place I have observed, that the reformed Church doth wholly labor & aim to humble Man, and to exalt and glorifie God: but the Romish Religion strives to heighten mans perfection, and to diminish Gods Glory. For the reformed Religion strips the natural and unregenerate man of all means of acquiring Salvation; rejects the merits of men, denies that man can satisfie Gods Justice, calls Eternal life a free gift, and the Heirance of Gods children; it acknowledgeth no other merit save that of Jesus Christ, nor any other purgation, then by his bloud; nor any other satisfaction to Gods Justice, but Mans Obedience. On the contrary, the Romish Religion exalts the natural Vertues of man, giving him Free-will to

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believe or not believe the Gospel: allowing merits of congruity to Infidels, and to the Faithful merits of condignity: she renders man capable of satisfying Gods justice by penance as well in this life, as in Purgatory; and dares affirm that man may be more perfect then God hath commanded, and do more excellent works then God hath præscribed in his Law, the which they call works of supererrogation. By this means Salvation is not the Free Gift of God, since Man furnisheth merits on his part, and contributes towards satisfaction.

*Diff. 5.* I have also observed that both Religions alledge the H. Scripture, but not in the same fashion: for those of the Reformed Religion alledge nothing but the H. Scripture; but the Church of

*Rome*

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*Rome* do too boot therewith al-  
ledge Tradition. 2<sup>ly</sup>. The Re-  
formed Religion gives the holy  
Scripture for the Sovereign and  
requisite rule; but the Romish  
Religion attributes the supreme  
judgment to the Church, which  
they say doth authorize the Scri-  
pture: moreover, those who af-  
firm, that the Church of *Rome*  
can't erre; do consequently  
make the Scripture less necessary:  
for without inquiry into the Scri-  
pture, a man may have all Diffi-  
culties decided from the Chur-  
ches mouth: wherefore also they  
accustom the people to pass by  
the holy Scripture. In the 3<sup>d</sup>  
place, when dispute is had about  
the sense of any passage of the  
Scripture, those of the Reformed  
Religion draw their exposition  
from the holy Scripture; but the

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Church of *Rome* doth often time draw her expositio from elsewhere. As for Example, in the expounding of these words; *This is my body:* The Reformed Church takes her Exposition from the Evangelists, who say, that Jesus Christ *Gave bread:* and from Christ himself, who says 'tis done *in remembrance of him;* and that that which he did drink, was of the fruit of the Vine: and from *St. Paul,* who says four times 'tis bread that we eat: and who translates these words *This is my body,* thus, *The bread which we break in the Communion of the body of Christ.* The Church of *Rome* doth not so, for she expounds these words, thus, *Do this in remembrance of me; offer up my body really in a propitiatory sacrifice for the living, & for the dead.* And when *S. Peter* sayes, *Loe here two swords:* The Church of *Rome* expounds it, that the

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the Pope hath power over both what is spiritual, & what is temporal; but these expositions are not drawn from out the H. Scripture, but from unwritten Tradition.

*Diff. 6.* Another remarkable difference whereby to discern the true Church from the false; is, that the reformed religion gives addresses which may be followed; for she advises to be contented with what is clear and evident in the Word of God, which the people may see and inquire into; but the Church of *Rome* addresses the people to where they can know nothing, and gives them undiscernable marks: for she gives the succession of Chairs, and the authority of Greek and Latine Fathers, for marks of the true Church. But there are even yet divers contrary Chairs, wherof

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some are more ancient then that of *Rome*. How then shall a people who are forbidden to read the holy Scriptures, know which is the best of these Churches; and the successions of Chairs imbroiled with so many Interruptions, and a thousand contradictions in History? and the Fathers being Greeks and Latines, and so many as cannot be read in twenty years; how can Country-people and women govern themselves thereby? how shall the people know whether the Church of *Rome* be of the same belief as it was thirteen hundred years agoe? how can they be acquainted with so much History? how shall they know whether the Church wherein they are born and bred teach the truth or no, since they keep the rule of truth from them, which

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which is the holy Scripture ?  
Diff. 7. Another difference between the two Religions is, that the reformed Religion hath no Rules which teach Vice ; but the Romish Religion hath many Rules which teach to do evil, & to disobey God. Such as is the Rule of the Council of *Constance*, that no Faith is to be kept with Heretics. Such as is the Doctrine which sayes that the Pope may dispense with Oaths and Vows ; that is to say, he may give a man leave to forsware himself, and not to make that good which we have promised to God. Such is the disobedience of children to their Parents, which is maintained and authorized by the Church of *Rome*, when a child hath entered into a Monastery against his Fathers will : such is the allowance

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of Common Baudy-houses, for which the Pope receives a tribute out of *Rome* it self: Such is the revolting of Subjects against their Prince, when it pleaseth the Pope to dispense with them for keeping the Allegiance which they have sworn unto their King: Such are the Taxes in the Popes Chancery, wherein letters of absolution for every sin, are given at a certain price: but offences done against the Pope are always rated higher then sins against God. All these Examples are not only bad actions; for bad actions may happen in a good Religion: but they are prescribed Laws, and publick Rules, which cannot consist with the doctrine of Salvation; it is not a malady of Manners but of Laws.

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**Diff. 8.** I have also observed that the reformed Religion teacheth confidence, whereas the Romish Religion teaches diffidence. The one wills that a sinner who is seriously converted to God, and believes in Jesus Christ, be sure of salvation; but the other teacheth that it is a rashness to be assured of salvation, and teacheth men to dye in doubt, and to call God their Father, whilst they doubt they may be the children of the Devil.

**Diff. 9.** It is not a less difference, that the reformed Religion places the vertue of prayer in Faith, grounded upon the promise of God; but the Romish Religion confines the vertue of prayer to certain several repetitions of the same words by count, and in words which the people understand.

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stand not: for if one Pater-noster, or Ave-maria be through negligence omitted, and that the prescribed member be not fully compleated, all the merit of that prayer is lost.

*Diff. 10.* Ts also observable, that in the Sacrament of the Eucharist, the Reformed Religion endeavours to raise up mans heart to Jesus Christ which is in Heaven; but that of *Rome* abaseth Jesus Christ, and puts him into the hands of men.

*Diff. 11.* I will add one difference more, which seems to me chiefly remarkable, and it is, that the Ministers of the Reformed Churche, have a Charge and Calling, the institution whereof is found in h. Scripture; for the word of God speaks often times of Pastors, Doctors, and Ministers; whereas

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whereas the Priests of the Church of *Rome* have a Charge and Calling which was never instituted by Jesus Christ, nor practised by his Apostles; to wit the Charge of Sacrifiers of the body of our Lord: for you must know that in the ordination of Priests, they are not charged to preach the Gospel, but they are establisht Sacrifiers, to sacrifice the body of Jesus Christ for the living and for the dead.

These differences will be the more clearly known by the book which I now send you: in which I have made use of none to speak but God; nor doe I urge any Authority save only the Word of God. I might have interlaced many Allegations of ancient Doctors, but I did believe that when God speaks, his word needs

not

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not to be confirmed by the Testimony of men, for God stands not in need of Advocates : nor does his Word borrow authority from men. Who, how great soever they are, or wise, their Doctrine should always be examined by the Touchstone of the Word of God.

God hath afforded me many means to come by this knowledge, the evident abuse of the Popedom, whereof most of the Romish Church do complain, conversation with those of both Religions, the reading of the holy Word, accompanied with prayer, have contributed thereto; a conference which I heard between the Pastours of the Church of *Paris*, and two Jesuists, assisted by one of the Doctors of *Sorbonne*, did also much help  
here-

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hereunto ; where I perceived that the Jesuits, though very subtil and ready, never came to the point, not being able to resist the Evidence of the Word of God, out of which as oft as they alledged any passages, they never alledged it faithfully, as appeared by the Lector upon that passage.

Moreover, it was there verified that the Bible of the Church of *Rome* was falsified and corrupted in many places. As for Example, in *Heb. 11. 21.* it is said, that *Jacob worshipped leaning upon the top of his staff*; but the Romish Bible sayes, that *Jacob worshipped the top of his staff*: thereby to confirm the the adoration of creatures; which is the same abuse which is found in *Psal. 132.* where *David* says,

*Worshipp*

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*Worship at his Footstool ; the Romish Bible sayes , Worship his Footstool.*

Jesus Christ when he gives the Cup, sayes ; *This Cup is the New Testament in my bloud , which is shed for you :* but the Bible of the Church of Rome reads it ; *which shall be shed for you :* lest it might be perceived that Jesus Christ speaks of the Effusion of his Sacramental bloud ; for he did not then really shed his bloud , which he began to shed in his passion.

In Gen. 3. 16. God sayes , that *The seed of the Woman* ( which is Jesus Christ ) *shall bruise the Serpents head :* the Romish Translation reads it , *The Woman shall bruise the Serpents head :* attributing that to the Virgin Mary , which belongs to Christ.

To

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To establish the uncertainty of Salvation, the vulgar Translation reads the first verse of Eccles. 9. thus: *Man knows not whether he be worthy of love or hatred, but all things are reserved in uncertainty for the future:* But the Hebrew Text is this, *No man knows either love or hatred by all that is before them.*

To establish mans merit, the Romish Bible corrupts the 13. verse of Heb. 16. In the Original Greek it is: *To do good and to communicate forget not, for with such sacrifices God is well pleased.*

To the same purpose they have curtailed the 6. verse of Rom 11. leaving out two links, for these words of the Apostle, *If it be of works, then is it no more grace, otherwise work is no more work,* are

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are rased out and omitted in the Vulgar Translation.

To shew that *Melchisedeck* offered unto God, bred and wine, they alledged *Gen. 14. 18.* *Melchisedeck King of Salem brought forth bread and wine, for he was the Priest of the most high God.* The strength of the passage lyes in the word *F O R*, which is not in the Hebrew Original, but in the lieu thereof you there find, *and he was the Priest of the most high God.*

*St. Paul in Ephes. 5. 32.* speaking of the Union of Jesus Christ with the Church typified by marriage, sayes, that *it is a great mystery*; the Romish bible renders it, *This is a great Sacrament.* And thereupon it is grounded that marriage is a Sacrament, that they may take from secular Judges.

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Judges the cognizance of Cases  
Matrimonial , for Sacraments  
appertain unto the Church.

S. Peter in the first Chapter of  
his second Epistle advertiseth the  
faithful, that he was quickly to  
put off this Tabernacle of flesh,  
and sayes he thinks it meet as  
long as he is in this Tabernacle  
to stir them up, and put them in  
remembrance , and adds after-  
wards, *I will endeavour that you  
may be able after my decease to  
have these things always in re-  
membrance.* The Romish Bible  
to establish the Intercession of  
Saints , corrupts this text and  
reads it thus. *I will endeavour  
after my decease, that you may be  
able to have these things always  
in remembrance.*

A great collection of the like  
passages may be made, which be-  
ing

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ing observed with the other considerations before mentioned, wrought very much upon my mind, and kept along time wavering betwixt the fear of men, and the fear of God ; for I knew that by altering my religion, I should render my condition less commodious, and less assured, and should be in danger to lose the friendship of many honorable personages of the Romish Church, who did love me very well ; but Conscience, the desire of saving my soul, the shortness of this life, and the eternity of the life to come, got at last the upper hand, and wonn me to give glory to God, and to imprison Truth no longer : for all the success and prosperity of this world turns to bitterness, when the conscience is afflicted ; and there is no piece of

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of worse Theft to rob God of the Glory which is due unto him, and to bereave him of the defence which we owe unto his Cause. I heartily pray you may know how great contentment the soul receives in the true knowledge of God, and what sweetness there is in his Word.

I know Gentlemen that God hath already touched the hearts of many of you, but that the fear of men with-holds you, and that you are afraid by reason of the Troubles and sufferings which those who live among you, and desire to serve God in purity of heart, undergo. But these persecutions are foretold us in the Word of God; but we have Jesus Christ who marcheth before us, and who hath made plain unto us the way of Afflictions, and

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and by his example hath made them honourable. He will have us to bear his Cross after him; it not being reasonable that we should come to salvation by any other way, but by that through which he hath passed; nor that we should have an eternal crown without contesting. Therefore laying aside all fear of man, learn to fear God, who throws both soul and body into Hell, to whom we must give an account of every idle word; how much more then of evil actions, and of so many dayes and years wherein we desist from serving him? I should think my self happy if my example might conduce to bring you thereunto, and to have your conscience touched. This is the end of this book which I dedicate unto you, to witness the care I have

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have of your souls health, and of  
my inclination still to remain

Your humble Servant

and

Entire Friend

MONGINOT.

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## CHAP. I.

### *Of the true Church.*

**T**he Holy Scripture mentioneth several sorts of Churches; there is the Church which is spoken of in the Creed, which the Apostle Saint *Paul* calls *the body of Christ*, *Eph. 6*. Against which Jesus Christ layes, the *Gates of Hell shall not prevail*, *Mat. 16*. which is, the assembly of the truely faithful and Elect, whereof some are already in heaven, injoying the glory of Heaven, the rest, are here on earth, mixed among the wicked and unbelievers, and are not to be known.

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2      *A Resolution of Doubts.*

by the eye ; or else such as are not yet born. But to boot with this Church of the Elect , there is another Vniversal visible Church , which is the Congregation of all those who profess Christianity, and do believe in Christ. This is the Church which St. Paul calls the Pillar and ground of Truth, 1 Timothy chapter 3. because the duty thereof is to defend and maintain divine Truth, against all such as in-devour to corrupt or suppress her.

This Vniversal visible Chnrch is composed of divers particular Chur-ches, as was in the Apostles time; the Church of *Jerusalem*, the Church of *Corinth*, of *Rome*, of the *Galatians*, &c.

Of these particular Churches, some are purer then other some ; and some of them may be so corrupted, as it is impossible to be saved therein ; to wit, when Idolatry is therein, and when the benefit of Christ Jesus is therein corrupted.

The Church of *Rome* is one of these particular Churches, wherein Idola-try

try is; because God is there called an Hostia, made by man, and because the Honour which appertains onely to God, is attributed to Saints; in that they say, they know the hearts of all men, and in that they render a religious adoration to their reliques and Images. Above all, in that they call the Virgin *Mary*, the Queen of Heaven, and of the world; for the sovereign royalty of the world is incommunicable to the creature. Christ Jesus, his benefit is likewise therein corrupted, in that they teach that Jesus Christ by his death, delivers us from the punishment of such sins as are committed before baptism, but that for what concerns the punishment of sins committed after Baptism, it is we that must satisfie Gods justice, by satisfactory sufferings as welhere, as in Purgatory. Thus, though the Church of *Rome* be a particular visible Church, and the most corrupt of all others, yet doth she call her self the Universal Church: as if there were no other

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Churches, though those of Syria, <sup>st</sup> Greece, Armenia, and Africa, are more pure and antient then that of <sup>th</sup> Rome, and are no wayes subject to her. Whatsoever the holy Scripture and the Creed, attributes to the Universal Church of the Elect, or to the Universal visible Church, she, by an unsufferable corruption and usurpation attributes to her self; as if in the Creed, no Church were spoken of but that of Rome: or as if she alone were *the pillar and ground of truth*, Mat. 18. 17. And whereas Jesus Christ sends two brethren, who are quarelling to be judged by the Church, saying, *Tell it to the Church, but if he neglect to hear the Church, let him be to thee as an Heathen man, and as a Pagan.* These Gentlemen will make us believe, that he sends such as are of a doubtful faith, and doctrine to the Church of Rome, which they stile Universal: but read the passage, and you shall see, that Jesus Christ speaks not of any doubts of Doctrine,

ria strine, but of Trespasses and Offences, which fall out betwixt two brothers; and consequently he speaks not of the Universal Church, but of the Ministers of some particular Church: for in appeasing a dispute between two neighbours, men do not address themselves to the Universal Church.

Herein then is a great abuse, in that the Church of *Rome*, which is but a particular Church, terms herself the Church Universal; and that being full of error, she notwithstanding, boasts her self to be void of error, nay that she cannot erre. And least she should be convinc't of error, by the writings of the Prophets and Apostles, which are the word of God; she does not onely fobid the people to read this word, nor is she content to have it read in her Churches, in a language which the common people does not understand; but bereaves it of all force and authority: for the people are made believe that the Church of

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*Rome* is the sovereign judge of differences in Religion: wherefore he who shall accuse the Church of *Rome* of error, may be sure to lose his suit or process, because she her self is judge in this case.

The Church of *Rome* boasts likewise, that she cannot erre in the interpretation of the holy Scripture, and that her interpretations are of equal authority with those of the holy writ: which is to set her self in the place of God. For as none but a King can give an interpretation to his owne Edict, which may be of equal force with the edict it self; so is there none but God who can give such an interpretation to the word of God, as may be of equal force and authority with the word of God. And certainly such an interpreter is more then legislative; since he gives what fence he pleaseth to the law, and that the law must be bounded not by the words of the law, but according to his interpretation; and indeed to the end, that the

the Church of *Rome* may not be subject to the word of God. They say that tis the Church which doth authorize the word, as if subjects did authorize laws, or as if the word of God tooks its authority from men.

To this purpose the Doctors of the Church of *Rome* say, that the Church is more ancient then the Scripture; but doth it not thereby follow, that the Church is of greater authority then the Scripture? People are of greater antiquity then Kings or Laws, and yet they are subject to Kings and Laws; yet are there many things, and many doctrines in the Scripture, more ancient then is the Church.

They likewise say, whe should not know what the Scripture were, were it not for the Church: but it follows not therefore that the Church be above the Scripture. If I say, that I should not have known who were the King, unless such a one had told it me, doth it follow that such a one should be above the King?

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divers serve for witnesses to those to whom they are inferior.

Likewise the more to invalid the authority of Scripture, and in haunce that of the Church ; they say that the Scripture is a dead thing , and speaks not , and therefore can be no Judge ; for ( say they ) we must have a speaking Judge, such as the Church is. The which is false and fraudulent ; for the holy Scripture says enough , when it teacheth us her to speak ; if it speak not, it sufficeth that it prescribes us a rule. But the Church of *Rome* will be the rule how self , and will not be subject to any Law ; for she will be judge of the Law, and of the word of God. Thus men are become the Judges of God, and the guilty shall be infallible and soveraign Judges of the sence, and authority of the Law , which concerns their guilt, whereby they need not fear being condemned: but they have a goodly busines of it, for will they, nill they, at the day of judgement they shall be judged

judged by that very word, over which they have usurped the Authority: and this speaking Judge shall then have her mouth stopt.

This mean while, these men invent-  
lope the Scripture in unsolvable  
doubts and difficulties, that they may  
send the people to the Church, to  
have the doubts of faith decided:  
for how shall an ignorant person  
know that there is any Church in  
the world? If you say he shall know  
it by the Scripture, he must first be  
instructed in the Scripture, and so  
the authority of the Church must  
be grounded upon the Scripture;  
and when the Church shall teach  
this, or that, how shall the people  
know, that what they teach is con-  
formable to the word of God, since  
they are forbidden to read the word  
of God, and since there are divers  
Churches, which contend one with  
another? how can the poor people  
discern between that which teacheth  
falshoods, and that which teacheth  
truth; since the Scripture, which is

the rule of Truth, is inhibited the people? shall he follow the multitude? Jesus Christ sayes that the multitude goes into perdition: And there are ten times as many Turks and Pagans, as Christians: shall he be guided by miracles? Jesus Christ sayes that there shall be false Teachers, working miracles to seduce men. Shall he look after Chairs and successions? the Greek Churches have likewise their chayrs, since the Apostles time; as also the Churches of *Syria*, and boast that they have Saint *Peters* Chaire; and yet are they contrary to the Church of *Rome*, and more ancient. Since Jesus Christ, and his Apostles have preached there, and laid the foundations thereof.

We do not here dispute, Saint *Peters* superiority above the rest of the Apostles; he may have been the first in order or authority, and yet may not have had the superiority in Jurisdiction: but this imports not us; the question is whether the Pope of

*A Resolution of Doubts.* . . . . .

Rome be Saint Peters successor, as Chief of the Universal Church ? which is the chief point of the romish Religion, and whereof there is not any one syllable in the holy Scripture : The Bishops of *Corinth*, and of *Thessalonica*, were Saint Pauls successors ; not as Apostles, but as particular Bishops of those Cities : so the question is not whether the Bishop of *Rome*, hath anciently been Saint Peters successor in the See of *Rome* ; but whether he hath succeeded him in Apostleship and as head of the whole Church: this is that which we deny, and which will never be proved ; and say it could be asserted, yet the Pope having long since corrupted Saints Peters doctrine , and changed his Charge of Episcopacie, into Monarchy, and earthly principallity , he hath long since lost that succession.

Therefore since there is but one holy Writ, whereas their are many contradictory Churches , and the chief Leaders thereof apt to seek after

12 *A Resolution of Doubts.*

ter their owne advantage, and to be transported with ill affections ; and since the holy Scripture is an uncorruptible Judge, let us have recourse thereunto ; wherein , though there may be somewhat of obscure, yet remains there therein enough of clear and facile, which needing no interpretation is sufficient to make us wise unto salvation, as sayes the Apostle *Saint Paul*, the second of *Timothy* and the third:

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CHAP. 2.

## CHAP. 2.

### *Of the Popes Power.*

The Bishop of *Rome* styles himself Saint Peters successor, not onely as Bishop of *Rome*, but also as chief head of the Universal Church; which power he extends even to the giving, and taking away of Kingdoms, to the distributing of Crowns, to the dispensing with Christians for their keeping of Oaths and Vows; to the canonizing of Saints; to prescribing laws to the Universal Church; the remitting of sins as a Judge; the taking of souls out of Purgatory; to the supremal judicature without appeal of all points and differences in Religion, boasting that he cannot erre in point of Faith: and in these considerations qualifying himself God upon earth, the Churches Spouse, and

and the divine Majesty ; making Kings kiss his foot , and Emperours hold his stirropt , and assuming to himself a religious adoration , as being Gods Vicar .

This hath made me heedfull in reading the Epistles of Saint Peter , whose successor the Pope sayes himself to be ; and having compared them with the Popes Bull , by which he thunders upon Kings , degrades them , and inhibits peace to be made with them , or publisheth great pardons , to see what agreement there was between them ; but I could finde none : for Saint Peter in his two Epistles does not any wayes speak of his superiority , or power , nor is there any one word therein , where he speaks as supream head of the Universal Church ; and tis strange that a Sovereign should write unto his Subjects , and not in the stile of a Sovereign .

I finde likewise , that the Apostles have strove for Primacie , and that Jesus Christ did deside the question ,

not telling them that he had given them Saint Peter to be their chief, but forbidding them to speak of Primacy. *The Kings of Nations* (says he, Luke the 22) rule over them, but *it shall not be so amongst you.*

When Peter confess that Jesus Christ was the Christ, the son of the living God, he doth not say unto him, *Tu es Petrus, & super te Petrum edificabo Ecclesiam meam:* But, *Tu es Petrus, & super hanc Petram, &c.:* Which stone is Jesus Christ himself, as he says in *1 Cor. 10. The stone was Christ*, and in the second chapter to the *Ephesians*, he is called the *Corner stone*. And Saint Peter in his first Epistle, and second Chapter, calls him the *living Stone*. Jesus Christ speaks in that place onely to Saint Peter, because twas onely Saint Peter that had confess him to be the Christ: but the same power that he gives Saint Peter to bind, and to unbind, and to remit sins, he gives the like elsewhere to the other Apostles, *Matthew the 18. and the 18. and*

*Saint*

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Saint

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St. John the 20. and 23. Likewise in the 2. Chapter to the *Ephesians*, all the Apostles are put for the Foundation of the Church. *Being built upon the foundation of the Apostles, and of the Prophets.* See likewise the 21. Chapter of the *Apocalypse*, at the 14 verse. *And the Wall of the City had twelve foundations, and in them the names of the twelve Apostles of the Lamb.*

For had the Apostles understood that Jesus Christ by these words had given any superiority to St. Peter, they would never after have contested for preheminency, as they did in the 22 of St. *Luke*, a day before our Saviours death.

St. *Paul*, where he saies in the 2d Chapter to the *Galathians*, *That there is no difference between him and those who are the most eminent*, shews sufficiently that he was not subject to St. Peter, for had it been so, there would have been great difference between their Charges. He confirms the same, *That the preaching of the Gospel*

*Gospel of uncircumcision was committed unto him, as well as that of circumcision to Peter.*

Here they part the labour between them; it falls to St. Peters share to preach unto the Jews, to St. Pauls to preach unto the Gentiles.

The same St. Paul, placeth the Apostle St. James first, saying, *James, Cephas, and John, who are esteemed the Pillar of the Church.* As also St. John in the first Chapter of his Gospel, puts *Andrew before Peter*, saying, *Philip was of Bethsaida, the Town of Andrew and Peter;* and in the first to the *Corinthians*, the 9th Chapter, *The brothers of the Lord and Cephas.*

In the 8th of the *Acts*, the Apostles send *Peter and John* to preach in *Samaria*. Would it not be an excellent thing now, if divers Bishops being assembled together, should send the Pope to preach in *Switzerland, or in England?*

It is objected, That Christ saies thrice to St. Peter, *Feed my sheep:*  
But

But they cannot infer therupon, that he hath created him Head of the Universal Church. For the Lord saies not to St. Peter, do you only feed, or do you feed my sheep in chief: and indeed the same Commandment is given to all Pastors, in the 20th of the *Acts*, where Saint Paul saies unto them, *Take heed therefore unto yourselves, and to all the flock over the which the holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood.* And in the first Epistle of St. Peter, and the fifth Chapter, *Feed the flock of Christ which is committed to you.* Then again Christ speaks onely to St. Peter, because but a little before he had denied him. He who alone was fallen, needed alone to be raised up, and re-established in his Charge; and in effect, Christ repeats these words thrice unto him, because he had denied him thrice. He draws three confessions from him, to make amends for his three times

times denial. Which being done, he re-establisheth him in the charge of being Shepherd of his sheep, from whence he might think himself to be fallen. I would not deny notwithstanding but that St. Peter was the first amongst the Apostles, either for age, zeal, eloquence, virtue, or miracles; but sure he had no superiority in Jurisdiction, which intitled him to any command over them.

But let us give it for granted that St. Peter was the chief of the Apostles, and superior to them all: What makes this for the Pope of *Rome*? They say St. Peter died at *Rome*, which is much doubted of; but say he did; I will inferr thereupon, that the Bishop of *Jerusalem* should be the Head of the Church; for Jesus Christ, who was surely greater then St. Peter, died at *Jerusalem*. Where is there any the least the word of God, that S. Peter left any successor in his charge of Apostleship, & Sovereignty over the Church, since none of the rest of the Apostles left

any

20. *A Resolution of Doubts.*

any Successors of their Apostle-ships.

And St. Peter being dead, if any one ought to be his Successor, ought it not in conscience to be St. *John*, that excellent Apostle whom Jesus loved, rather then *Linus*, St. *Pauls* Disciple?

By all the Histories of the Popes lives, it appears abundantly, that of old, the People of *Rome* chose their Bishop; whereby it is evidently seen that the Bishop of *Rome* was not Head of the Universal Church. For who should have impowered the people of *Rome* to appoint a Head over the Universal Church, and to establish *Linus* above the Apostles? When a King is to be chosen in an Elective Kingdom, Deputies are sent from all the parts of the Kingdom to make the Election, which cannot depend upon the suffrages of the Inhabitants of any particular Town, because the whole Kingdom is interessed therein.

Nay I will say more, that grant

*S.*

S. Peter was Monarch of the Church, and that his abode was at *Rome*, and that he had left his Charge to the Bishop of *Rome* (which are suppositions which will never be proved) the Pope hath long since fallen from that Charge, by comporting himself clean contrary to St. Peter; of a Spiritual Pastor, being become a Temporal Monarch, and having heaped up so much riches, as Emperors and Kings are poor in comparison of him. As for what concerns his Doctrine, the ensuing Chapters wil shew that it is formally contrary to the Doctrine of the Apostles.

St. Peter never caused himself to be called God; he never caused himself to be adored; on the contrary, he kept *Cornelius* from falling down before him. St. Peter never exalted himself above God, as the Pope does, in his dispensing with men for keeping their Oaths made to God. He who dispenseth with a servant for not obeying his Master

ster, ought to be greater then that Master : But the Pope dispenseth with men for not obeying God ; he therefore is greater then God. Thus the Pope dispenseth with children in the Commandment of God ; which *bids them obey their Fathers and their Mothers*, when once they have retired themselves into a Monastery. He dispenseth with Subjects for keeping the Loyalty which they have sworn unto their Prince, inciting them to Rebellion. He suffers a man to marry his Niece, or his Wives Sister, things which are forbidden by God, in the 18<sup>th</sup> and 20<sup>th</sup> of *Leviticus*.

Faults committed against the Pope, and against his Laws, are esteemed much more hainous then faults committed against the Law of God : You may swear and blaspheme the name of God, and no man will be troubled at it ; but goe to *Rome*, and say that the Pope deals insolently with Kings, in making them kiss his foot, and the Inquisition

tion shall be your reward. Make your confession to a Priest, that you have lied, stolne, or committed whoredom, he will give you absolution. But if you confess that you have eaten flesh in the Holy Week, he cannot absolve you, it is above his Commission, he will send you to the Penitentiary. There are certain great and enormous sins, which they call *Cases reserved*, which none but the Pope can absolve, unless it be peradventure upon the point of death. Think you these enormous sins be Incest Sodomy, or Patrecide? nothing less. They are these, to stay a man who is going to *Rome* to fetch great pardons, to get into a Benefice by intrusion, to have pillaged the Church, to have spoken or done ought against the Apostolick See: finally, they are sins against the Popes dignity and profit.

In fine, he saies that he is above the Church, and that the Church is above the holy Scripture, since it is she that doth authorize it, and

and who is judge of its Authority. At this rate the Pope is two degrees higher then Gods word. You may imagine whether the putting of Christ's Cross upon his Pantofle, that it may be kist, be not an open profession that he tramples upon the Christian Religion; and also in the Councils wherein the Pope assists, the holy Scripture is laid at the Popes foot, as was seen at the last Council of *Lataeren*, to witness that he treads Gods word under-foot.

To conclude, when I read in the second Epistle of *St. Paul* to the Thessalonians, that there shall come a man, whom he calls the man of sin, and son of perdition, who shall say he is God, and shall exalt himself above God, who shall boast of signes and miracles; and that in the 17 of the Revelation, the great Whore is spoken of, who is cloathed in Scarlet, who seduceth Kings, and makes them drunk, which is to be seated in the Town of seven hills

which did then rule over the whole earth. I seek everywhere, and find none to whom this doth so well quadrate, as to the Pope of *Rome*.

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### CHAP III.

#### *Of the Worshiping of Images.*

The Third abuse which I observe in the Romish Church, is the Service which is rendered to Images. The Councils of the Church of *Rome*, namely the 2<sup>d</sup> Council of *Nice*, commands the adoration of Images. The Catechism of the Council of *Trent* approves of those who kneeling upon their knees before the Image of St. *Dominick*, or St. *Katherin*, shall say a *Pater noster*. You may see a poor naked man, which represents the Image of God, standing by an Image clad

all in Silk. The people in *Paris*, before Lent, go in procession towards the Image of our Lady, that they may have leave to eat butter. Women rub their beads upon the feet of Images; Tapers are lighted to them at noon-day; They are kist, kneel'd unto, Offerings are made unto them, they are carried in Procession. Nay more, there are divers Images of Saints that never were; as of the three Kiugs of *St. Christopher*, *St. Margaret*, *St. Martial*, *St. Ursulin*, *St. Longis*, *St. Katharin*, and divers the like, which never were in the world. And whilst the Images of Saints are well clad and adorned, the Image of the Trinity stands dusty and neglected; wherein God the Father is dress'd like a Pope, to the end that his habit may be decent, and answerable to his greatness.

There are divers Prayers in the Church of *Rome*, made to inanimate and insensible Images; as the Prayer which is made to the Saint *Suaire*,

*Snaire, commonly called La Véronique, which is a sheet, which is said was brought by a woman of that name, to wipe our Saviour with when he did sweat. God bless thee, the holy Face of our Redeemer, imprinted in white linnen, O holy Image, O happy Figure, &c.* The like prayer is made to the Image of the Cross; *Ave signum Triumphale, &c.* which prayers, if they be done to the honour of Christ, the things to which we address our selves in honour to Christ, must understand what is said unto them. No man that is not mad, will speak to the picture of a King, in honour to the King.

All these are tricks to entertain the people in ignorance, whereupon they likewise call Images, the books of the ignorant, because they keep the people in ignorance. They themselves hide them in the time of Lent, because they hinder Devotion.

The rise of this evil comes from their having taken the holy Scripture

pture from the common people, in view whereof it behoved them to give them somewhat else to amuse themselves withall : to this end in the ten Commandments, which they read unto the people ; they have taken away the second commandment, wherein God forbids the making of Images, and the worshipping of the resemblance of any thing that is in Heaven or on Earth. These are the very words of the law of God, in the fifth of *Deutreonomy*, verse the eighth : which I have copyed out word by word out of the French Bible, Translated by the Doctors of *Lovaine*, and approved of by the Jesuites. *Tu ne te feras pas representation Taille, ne semblance quelconque, de ce qui est au Ceil en haut, ne de ce qui est en la Terre embas, ne de ce qui est és eaux dessous la Terre. Tu ne les adoreras print, et ne les serviras.* Instead of Image, they have placed Representation, which comes all to one end ; but at the fourth chapter, and the sixteenth verse,

God

God speaks thus, *A fin que paraventure estans decisis, vous ne vous fasiez similitude talliee, ou Image de Maste ou de Femelle.*

These sentences are hidden from the poor people, to whom they give the word of God curtayl'd of one commandment: in the old Testament likewise, there was not in the Temple any Image of *Moses*, of *Abraham*, or of any other man: the Cherubins placed upon the Arke, were out of the peoples sight, and were not Images ( for Angels are not corporeal) but characters, and markes of their Office; just as they paint the vertues; and our Adversaries confess that neither Jesus Christ, nor yet his Apostles did ever command to serve Images, it is a new humane invention.

He then should do a great good office to the Church of God, who taking away these mute Images, which do but keep the people in ignorance, should render unto them the book of Gods word, wherein the lively

Image of his vertue is seen, which is a book for the ignorants, to help them out of their ignorance, and to instruct their souls in the knowledge of Gods will.

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## CHAP. 4.

### *Of Prayer and service in a language not understood.*

One of the most gross and pernicious abuses, in my opinion, is the custome of praying to God, not understanding what a mans self says, and in a language which he that prayeth understands not: for Saint Paul, in the first of the *Corinth*, the fourteenth chapter, and fifteenth verse, will have us to pray with understanding; how would we have God to understand us, when we do not understand our selves? God doubtlesly understands all languages,

ges, but in prayer God regards not the Tongue, but the heart, which cannot be well disposed when it understands not what the Tongue says; for the Tongue is given to man, to witness what the heart thinks: now he that prayes, not knowing what he says, doth not express his thought, by his words; and there is no Prince who would indure to be so spoken unto, although he understand all languages: You cannot rebuke a man more sharply then by saying, My friend you know not what you say; yet tis in this manner that the poor people pray to God, not knowing what they say.

The abuse is yet greater in the reading of the Gospel, and Epistle, which in the Roman Church is done in Latin, where the people assist, not understanding what they hear; what more apparent mockery can there be then to speak to one in a Tongue which he understands not? If this be intollerable between man and man, how much worse is it

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that God should speak to man in an unknown Tongue ? for how shall they obey the instructions which they understand not ? is not this the Malediction that God denounceth by his Prophets. *I will speak to this people in another tongue, and by strange lips, and so they shall not understand me, saith the Lord.* Therefore the Apostle in the first of the *Corinth;* the fourteenth chapter says, *I had rather speak five words in the Church with understanding, than ten thousand words in an unknown tongue :* and a little before he sayes in the same chapter, *Except you utter by the Tongue words easie to be understood, how shall it be known what is spoken ? for ye shall speak into the Aire ; therefore if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaks shall be a Barbarian unto me.* Behold then an admirable religion, in which one speaks to wood and Images, which understand

stand neither the French nor Latin: but to people who understand French, they speak in Latin. People go to see Mass, but not to understand it; and oft times the Priest himself understands not what he sayes.

This is done for two ends: the one, that the people may not understand, but be kept in ignorance: the other, that it may be a signe of the Popes domination, in that he gives us his Tongue in divine service, as if we held our religion of him: just as the King of Spaine foreeth the Indians to speak Spanish, that he may reduce them under his government: nor can it be said that the Mass is said in Latin, for the better accommodation of Strangers; for were it so, it would suffice in a great Town like Paris, to say service in Latin in some one Parish, so in all the rest it might be said in French.

The forbidding the reading of the holy Scripture, without special leave to have it translated into the vulgar Tongue, proceeds from the same

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The forbidding the reading of the holy Scripture, without special leave to have it translated into the vulgar Tongue, proceeds from the same

son: tis as much as to say, they will not suffer children to read their Fathers Testament, and that men are grown jealous of God, as if he had left us his word to abuse us. The Apostle Saint *Paul* writ long Epistles to the *Ephesians*, *Corinthians*, and *Philipians*, in their owne Tongue, to the end that all might read, and understand what he writ; wherefore may not we read the same Epistles in our language, since they read them in theirs? The Apostle also in the first to the *Theffalonians* and the fift chapter: sayes, *I charge you by the Lord, that this Epistle be read to all the holy Brethren*. Thus in the 17. of the *Acts*, verse the 21. The people of *Beroa* are commended, for that they conferred dayly upon the Scriptures, to see if it were so as Saint *Paul* had preached unto them. Saint *Paul* in the second to *Timothy*, and the third chapter, praiseth his disciple *Timothy* for that from his infancy he had cognizance of the holy Writ: in fine, it is an

*Invention*

invention altogether new, and a tyranny beyond example, to inhibit the reading of the word of God, for fear least a man should become an heretick; that is to say, least he should come to know the abuses of the Church of *Rome*; in Countries where the inquisition reigns, baudy houses are permitted; and the Pope in *Rome* receives Tribute from them. Books of Fables, and unchaste loves are there permitted, but if one be found to have an *Italian*, or a *Spanish* Bible, tis an inquisition business. If the reading of the holy Scripture be forbidden, because some may perhaps abuse it; wherefore do they not likewise forbid preaching, for many abuse it: how many people are there that abuse the goodness of God? Should we therefore abolish this goodness, or blot out the memory thereof? Breifly, if any mention be made of the holy Scripture in the Church of *Rome*, the reformed Church must be thanked for it; for were it not for it, the holy Scripture

pture would be a book totally unknown to the people: Hence proceeds the hatred, fire, and fagot; for as Thieves love darkness, so they who abuse the people out of Avarice and ambition, hate the light of the word of God.

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## CHAP. V.

*Upon the Invocation of  
Angels, and Saints that  
are already dead.*

**T**He Invocation of Angels, and of Saints deceased, hath some appearance of devotion and humbleness of spirit; but it is contrary to Gods word, which forbids the worshiping of Angels, as in the second to the Colossians, *Let no man beguile you of your reward in a voluntary humility and worshiping of Angels,*

gels, intruding into those things which he hath not seen. The same Apostle in the tenth to the *Romans*, forbids calling upon any one save him on whom they do believe, *How saies he* shall they call upon him whom they have not believed? But we believe only in God alone; the Creed teacheth us to believe in the Father, Son, and holy Ghost; not in the Creature: Therefore in the 22. of the *Apocalypse*, when St. John would have prostrated himself before the Angel, the said Angel hindred him, saying, *Take heed lest thou dost it, I am a servant as thou art; worship God.* St. James will have us pray in faith; and the Apostle in the 14 to *Romans*, saith, that *whatsoever is done without faith, is sin.* Now the invocation of Saints cannot be done in faith, because it is not grounded upon the word of God: For the same Apostle saies in the 12 to the *Romans*, *Faith comes by hearing, and hearing comes by the word of God.* But that we

are

are not commanded by God in his word to invoke Saints, is confessed by the Doctors of the Romish Church, nor hath any of them been ever able yet to bring a Commandment of God for it. Hear what Father Cotton saies thereupon in the first Book of his Institution, in the Chapter of Invocation of Saints, *As touching the Commandment to pray unto and invoke Saints, the Church hath never taught that there was any such.*

If we must call upon Saints, consequently they must know our thoughts, and our hearts, and must discern between them and hypocrites; true prayer proceeding from the heart. Now this belongs only to God, as he saies in the second of the *Chronicles*, the sixth Chapter, verse 30. *God only knows the hearts of men.* Wherefore the Scripture calls God *the searcher of hearts*, *Acts 2.24.* as that being only proper unto him: To say that the Saints behold all things in the face of God, as in a glass

glass, is to conjecture, not being taught by the word of God; it is also to make the Saints know all things, and consequently to make them equal to God in knowldg. But the Scripture saies, that *The Angels know not the day of judgment*, Mat. 2. and Mar. 23. and S. Paul in the 3. to the *Ephesians*, speaking of the wisdome of God, touching the mysteryes of our redemption, fayes, that God hath made it known to *Principalities & powers*. He also calls powers *Angelical*, and the wise man in the ninth of *Ecclesiastes*, excludes the dead for having any knowledge of humane affairs; *the dead* (says he) *know nothing*, *neither have they any more a reward*, *neither have they any portion for ever in any thing that is done under the Sun*. And Job in his fourteenth chapter, speaking of a Father that is dead. *His Sons* (fayes he) *come to honour*, and he knoweth it not; and they are brought low, but he perceiveth it not.

The ordinary excuse is, that they

are not commanded by God in his word to invocate Saints, is confessed by the Doctors of the Romish Church, nor hath any of them been ever able yet to bring a Commandment of God for it. Hear what Father Cotton saies thereupon in the first Book of his Institution, in the Chapter of Invocation of Saints, *As touching the Commandment to pray unto and invoke Saints, the Church hath never taught that there was any such.*

If we must call upon Saints, consequently they must know our thoughts, and our hearts, and must discern between them and hypocrites; true prayer proceeding from the heart. Now this belongs only to God, as he saies in the second of the *Chronicles*, the sixth Chapter, verse 30. *God only knows the hearts of men.* Wherefore the Scripture calls God *the searcher of hearts*, *Acts 2. 24.* as that being only proper unto him: To say that the Saints behold all things in the face of God, as in a glass

glass, is to conjecture, not being taught by the word of God; it is also to make the Saints know all things, and consequently to make them equal to God in knowledg. But the Scripture saies, that *The Angels know not the day of judgment, Mat. 2. and Mar. 23.* and S. Paul in the 3. to the *Ephesians*, speaking of the wisdome of God, touching the mysteryes of our redemption, fayes, that God hath made it known to *Principalities & powers*. He also calls powers *Angelical*, and the wise man in the ninth of *Ecclesiastes*, excludes the dead for having any knowledge of humane affairs; *the dead* (says he) *know nothing*, neither have they any more a reward, neither have they any portion for ever in any thing that is done under the *Sun*. And *Job* in his fourteenth chapter, speaking of a Father that is dead. *His Sons* (sayes he) *come to honour*, and he knoweth it not; and they are brought low, but he perceiveth it not:

The ordinary excuse is, that they

go to God by the Saints, as men go to a King by his Officers; but it is not the same thing, for Kings are not every where, nor do they hear all things, ; nor is it fitting that every one shonld speak unto them : they had need to be informed of the truth of things by third persons; but it fares not thus with God, who knows all things, and with one onely look, sees all the men in the world, and understands their prayers, not needing to have them reported by another : nay more, it is he who forms the prayers in our hearts : whence it follows , that the prayer which God himself hath formed in us, must needs be pleasing to him, and needs not to be recommended to him by Saints. And say this comparison between God and Kings were to be admitted of ; if a King call any one, he must go streight unto him ; and God calls us, saying, *Come unto me all ye that labour, and are heavy laden, and I will give you rest*, Mat. 11. and 28. and when God calls us his

Children

Children, he gives us thereby liberty to come straight unto him, for children need no third persons to speak unto their Father.

Moreover we have an Advocate, and Intercessor to God, to wit, our Lord Jesus, the Son of God, and there is none other. Saint *Paul* in the first to *Timothy*, and second Chapter, sayes thus, *There is one God, and one Mediator between God and Man, to wit, the man Christ*: as then there are not two sorts of Gods, neither are there two sorts of Mediatours; and Saint *John* in his first Epistle, and second chapter, and first verse, *We have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins*. And in the fourteenth o' *S. John*, *I am the way, the truth, and the life; no man comes to the Father but by me*.

The greatest abuse is, that in the Church of *Rome*, they make Saints, not onely Mediators, of Intercession, but even our Redeemers; for in the *Mails*,

Mass, the Priest prayes salvation at Gods hands for their merit sake; and they hold that the Saints have undergon more pains and Trouble then their sins did deserve , and this they call the superabundant satisfaction of Saints ; which the Pope gathers into the Treasury of the Church , and distributes them out by Jubile's and Indulgencies, making them pay satisfaction for the sins of others.

I omit a thousand other abuses in this behalf, as the commissions, or imployments they give unto Saints; as to one, the cure of such a malady, to another the Guardianship of such a Towne , to another the chief care over Coblers, and to another the like over Horses; also the Popes usurpation in placing such as he pleaseth in the role of Saints, which is that which they call canonizing. The cause is pleaded at the Popes Concistory ; where many small Saints have lost their suits; and are not now in Paradise , because men have not been propitious and favourable to them;

them ; all this is to inrich the Pope, and to inhance his dignity , and is grounded upon the written word ; that is to say , upon the Traditions of men.

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## CHAP. 6.

### *Of the forbearing of certain meats.*

**T**He Enemy of our salvation labours to accomplish Saint Pauls prophecie, in the first to Timothy, and the fourth Chapter, where he sayes ; Now the Spirit speaketh expressly , that in the latter times some shall depart from the faith, giving heed to seducing Spirits, and doctrines of Devils ; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving, of them which believe and know the truth ; for every creature

of God is good, and nothing is to be refused with thanksgiving.

He marks out unto us certain false Teachers, who shall teach abstenancy from meats, and marriage; which are things agreeable to the doctrin of the Church of *Rome*; the same abstinence from meats, is condemned by the same Apostle in the tenth chapter, of the first to the *Corinths*. *Whatsoever is sold in the Shambles that eat, asking no question for conscience sake; for the earth is the Lords, and the fulness thereof;* If any of them that believe not bid you to a feast, & you be disposed to go, *whatsoever is set before you eat, asking no question for conscience sake:* and in the second chapter of the Epistle to the *Colossians*, he blames those that say; *Touch not, taste not, handle not, which are after the commandments and doctrines of men:* and to the end that we may think that he speaks not onely to those that abstain from meats, because they think them polluted and abominable of their owne nature (which

(which is the usual evasion) the Apostle declares that he speaks of those that abstain out of humility of Spirit, and voluntary devotion, that they may not spare the body, but subdue the flesh: *Which things (saith he) have indeed a shew of wisdom in wilworship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.*

The Church of *Rome* is full of these observations, there being above five months in the year, in which they abstain from divers sorts of meats. A Thing which Jesus Christ never practised; for in the week before Easter, his custome was to eat the Paschal Lamb: in these dayes if a man confess he hath committed whoredome or Theft, the Priest easily gives him absolution, imposing some slight penance upon him, but if he confess he hath eaten flesh in the holy week, the Priest cannot absolve him, but sends him to the Penitentiary, for tis a small thing to transgress the laws of God, in comparison of violating

the

the Popes Ordinances ; yet the Pope, Cardinals, and Prelates, do oft-times dispence with themselves for eating of flesh in Lent. The Priests when they eat the Hostea , pretend that they eat flesh , without any respect of Lent : such abstinences are given to God for payment, and fasting is placed amongst satisfactions ; as if I would pay my debts by fasting, presuming that my creditors would make me some abatement for that I eat nothing but fish at dinner. This abuse is grown to that pass, as one man may fast for another, and make satisfaction for him ; and that one who is enjoyned by the Priest to fast for penance, may buy out his fasting for money.

Sobriety and abstenance is a holy and blessed thing provided that it do not degenerate into superstition, and opinion of merit, or satisfaction : for then an exercise of humility is turned to a matter of pride , and that which should serve to discover our sins to God , is changed into a

cover

cover of Hypocrisie.

All this serves to highten the Popes power and dignity, who by this means usurps a power to prescribe Laws to kitchins, and to bellyes, and rules unto Markets, and the more offences are committed, the more addresses are made to him for Pardon.

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## CHAP. 7.

*Of single life, and abstaining from Marriage.*

**A**S touching the forbidding of Marriage, Saint *Paul* tells us it is a doctrine of Devils; in the Apostles time marriage was permitted to the Pasttors of the Church, witness the same Apostle, in the first to *Timothy*, and the third chapter. *A Bishop must be blameless, the husband of one Wife, one that ruleth well his*

*owne*

owne house, having his children in subjection with all gravity; and a little after, Let the Deacons be the Husbands of one Wife, ruling their children, and their owne houses well. And in the eleventh verse, he wil have their Wives be grave, not slanderers, sober, faithful in all things, &c. And in the seventh chapter, of the first to the Corinthians, To avoid fornication, let every man have his owne wife, and every Wife her owne husband. Observe, that word *every man*, to the end, that Priests may not be excepted, and likewise the word *to avoid fornication*, this commandment is given then to all such as are apt to commit fornication, consequently to Priests: so were the Prophets, and High Priests married. Saint Peter was married, for in the first chapter of Saint Mark, there you have mention made of the mother of Saint Peters wife.

On the contrary, in the Church of Rome marriage is forbidden to all Clerks and Friars: if a Priest be known

known to have a Whore, no body is troubled at it. In *Rome*, Prelates go publickly into baudy houses ; but it would be a prodigie to see a Priest marry. They object unto us, that Priests have made a vow ~~not~~ to marry ; but have they not also vowed to obey Gods commandments, which forbids fornication? and which commands to marry, rather then to burn. Vows are good, when they vow good things, and such as are in our power ; but it is not alwayes in the power of man to abstaine from Concupisence : Single life is good, and to be praised, but to such onely as have the gift of continency, which but very few men have : If marriage be a Sacrament to some, how can it be sacrilege to others? Does the Pope do wel to allow of baudy-houses, & forbid marriage? In short, where is it that God hath forbidden Church-men to marry ? where is there any word thereof in the word of God? This hath certainly been invented for the preservation of the Churches wealth, least Bishops,

and Curates might accommodate their children therewithall.

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## CHAP. 8.

### Of Purgatory.

**T**HE Purgatory of the Church of Rome, hath this Maxime for its ground work ; that by the Passion of our Saviour Christ, we are discharged, and freed from the guilt, and punishment of sins committed before baptism ; but as for sins committed after baptism, it belongs to us to satisfie God for them in this life, by pittance, and after this life, in a fire, which they call Purgatory, the torment whereof is notwithstanding shortned, by the Masse, and suffrages of such as are alive, and by the Popes indulgencies. This doctrine is not found in the holy Scripture, but is drawn from the unwritten

ten word, and is one of the Church of Romes Tradition, which hereby gets great wealth; for that the Mass, Suffrages, and Indulgencies, by means whereof this torment is shortened, are sold at a deer rate. For no particular Mass is said for any one, unless he or his friends have made good their agreement, in giving somewhat to the Church; these spiritual grates are not for the poorer sort of men.

There are no the least footsteps found of this Purgatory, neither in the old nor new Testament; but on the contrary we therein hear of divers, who immediately after death enter into Paradise, and have been peacefully received; so in the second of Luke, good old Simeon testifies that he was promised to be received in peace after he had seen the *Messias*. Saint Paul in the second to *Timothy* and fourth Chapter sayes; *I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a*

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crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not only to me, but unto all them also that love his appearing. *Lazarus*, his soul in the 16 of *Luke*, is carried immediately after his death into *Abrahams bosom*, where he is comforted, whilst the wicked rich man is tormented. Jesus Christ sayes to the good Thief, which was crucified with him, *This day shalt thou be with me in Paradise*. The Angel of God in the fourteenth of the *Revelation* sayes. *Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works follow them: if they rest from their labours, they are not tormented in fire*. Saint *Paul* in the second to the *Corinthians*, the fifth Chapter, *For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, a house not made with hands, eternally in the Heavens*. How came he to forget *Purga.*

Purgatory, which is placed between these two?

If there be a Purgatory, the use thereof must be to purge, and change some pollutions, spots, or impurityes. Now, say they, there are two things in sin; to wit, the guilt, and the punishment; the pollution, and impurity, is not in the punishment, for the punishment is just, and comes from God; then if there be any pollution or impurity, it must be in the guilt, and consequently the fault must be purged and cleansed in Purgatory; notwithstanding the Church of *Rome* will not that that be purged in Purgatory; for they say that all our fault, or *Malam culpa* is taken away by the redemption of Jesus Christ; being forced so to do, by the saying of St. John, in the first chapter of his first Epistle. *The blood of Jesus Christ cleanseth us from all sins:* and by the second Chapter to the *Colossians*, which sayes, *And you being dead in your sins, and the Circumcision of*

your flesh, hath he quickned altogether with him ( speaking of Christ ) having forgiven you all Trespasses ; so there remaines no Pollution to be purged in Purgatory.

Whence insues another undeniable consequence ; for if the holy Scripture say that all our sins are forgiven us in Jesus Christ , why should God punish them againe ? does God torment his children in scorching fire, for sins that are already pardoned, and for which Jesus Christ hath given plenary satisfaction ? if those souls which are said to be tormented in Purgatory be void of fault, it follows necessarily, that if God punish them, he punishmenteth those that are no longer guilty , that he punishmenteth sins that are pardoned, and exacts debts which are already paid : twould be an unjust thing to treat so with ones enemies ; how much less will God , who is goodness it self, deal so with his children ?

Certainly this doctrine teacheth men

mento be disloyal, and revengeful ; for he who by the mediation of his friends, is reconciled to his enemy, and shall have pardoned him, may make him afterwards, be treacherously kill'd ; and say, tis true, I pardoned him his fault, but not his punishment : for will you have me be more patient, or mercifnl then God, who deals thus with us ? who after having declared that all our faults are forgiven, ceaseth not to torment us, I know not how many thousand years in scorching fire.

I confess that God after having forgiven our sins, ceaseth not to punish us in this life, to amend us and keep us in his fear ; such punishments, are Fatherly corrections ; if God should not punish us so, he should punish us more by not punishing us ; for the sinner who is not punished, is luld a sleep in his sin, and gloryes in his mischief : but it fares not thus in the torments of Purgatory, which serve not to amend the sinner, or to make him more wise,

since they affirm that in Purgatory souls sin no more: for the Church of *Rome* holds, that the pains of Purgatory are not Chastisements, or Corrections; but satisfactions, whereby to pay and content Gods Justice: such punishments are incompatible, with the free pardon of all our sins by Jesus Christ, and with the stile of Father, which God takes unto himself in his word; for a father never chastneth his Children out of satisfaction to himself; but to make them the better; and tis hard to believe that God delights to burn his Children millions of years in scorching fire, after having pardoned all their sins.

For if Jesus Christ be the Saviour of, and Intercessor for those poor souls which burn in Purgatory; wherefore come they not out from thence at his intercession? and yet they shall come from thence by Papal Indulgencies.

Or if the death of Jesus Christ be sufficient to redeem a soul out of Pur-

Purgatory, why should it not do so? is it to believed that God puts not as great a valuation upon his sons death as it doth deserve?

And if Purgatory shall end at Doomes day, (as the Romanists affirm) those who shall live in the age next to the day of Judgement, shall be exempt from Purgatory; and if one age be exempt, why not all the rest? or why should God be more merciful to them then to us? or if the Pope can take sonls out of Purgatory by vertue of his indulgencies, why takes he not more souls from thence? why suffers he so many souls to be tormented in fire, when he can set them free?

To say truth, he hath cri'd downe his merchandise, in giving his pardons in so ridiculous a manner. There are some privileged Altars, upon which if any one cause a Mass to said on such a day, he takes any one soul which he pleaseth out of Purgatory; but not without paying for it: he gives pardon of 1500.0 years, to-

gether with so many forty dayes space, to which adds pardon for the third part of their sins; and a man may gaine in one day at *Rome*, twelve hundred thousand years pardon.

Notwithstanding, the Priest in saying Mass prays for the dead, in such terms as if he did not believe there were a Purgatory. These are the words of the Mass. *Remember O Lord thy servants, who are gone before us with the signe of faith, and who enjoy a peaceful sleep: they are not then tormented in fire, if they sleep peacefully.*

And tis about one thousand and twenty years ago, since Pope *Gregory* writ his Dialogue, in which he places Purgatory in Baths, Rivers, in the wind, and under the leaves of Trees; he did not then believe that Purgatory which is now believed.

Therefore the passages which they alledge for Purgatory, are almost all of them Alegorical, and Figurative, which

which are of no force in disputation: they boast onely of that passage of Saint Matthew in his twelfth Chapter, *That the sin against the holy Ghost shall never be forgiven, neither in this world nor in the world to come.* The world to come, cannot be understood by Purgatory, because they say it is already in being; but it is the day of judgement: and Jesus Christ would by those words say onely, that he who shall sin against the holy Ghost, shall be punish'd both in this life, and eternally after: for if by the world to come, they will understand fire, I may with like liberty understand Snow, or Ice.

Such a one is the passage in the first to the *Corinthians*, and the third chapter, where mention is made of gold, silver, wood, haye, straw, tryal, and fire, which is an Allegorical passage, and wherein there is no speech of tormenting souls after this life.

The prayer for the dead, which is spoken of in *Macchabees* 2: 12. makes,

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The prayer for the dead, which is spoken of in *Macchabees* 2. 12. makes,

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makes rather against Purgatory then for it : for the Author testifies, that Judas praying for the dead, had respect unto the resurrection. Doing therein *very well and honestly*, in that he was *mindful of the resurrection*; for if he had not hoped that they that were slain should have risen again, it had been *superfluous and vain to pray for the dead*. It appears by this Text, that the prayer for the dead which Judas made, was that they might rise again to salvation, and not that they might be taken out from the fire of Purgatory. Moreover this book is *Apocrypha*, for it is not found in the original of the Old Testament, which is the Hebrew Bible; wherefore neither Jesus Christ, nor any of his Apostles, do ever quote the books of the *Maccabees*, nor any other of the *Apocrypha*. The Author himself sayes, that his intention in this book is to make an abridgment of the history of *Jason*, the *Cyrenian*: and shall the abridgement of a prophane book, be accounted Canonical

nical Scripture ? Finally, the Author himself, about the end of his book, doubts whether he hath said well or no, according to the History ; and sayes by way of excuse, that he hath done it as well as he could ; this cannot be the language of the Spirit of God, which doubts not whether it hath said well or no : doth not excuse it self to men : tis true, the Spirit of God sayes in the *Apocalips*, that nothing of polluted shall enter into the Kingdome of heaven ; but by those that are polluted, he intends the prophane, and wicked ; for Saint John sayes here-upon, *That the blood of Jesus Christ, hath cleansed us from all sin.*

## CHAP. 9.

*Of the merit of works, and  
of justification by  
works.*

**T**HE Church of *Rome* teacheth, that man by his good works may merit eternal life: and main- taines that man is justified before God, by the works of the Law; and thereupon, to render the doctrine of those of the true religion odious, they accuse them of teaching, that good works are of no use, and make nothing for salvation, and that faith onely justifies, without any need of giving our selves to do good works; an abominable doctrine, and worthy of all sorts of punishments, as that which abolisheth all honesty and virtue, and lets the reins loose to all sorts of vice.

On the contrary, those of the Christian Religion, which is purged from Popery, hold good works to be necessary to salvation, and that there is no other way whereby to come by eternal life; they say that Faith without works is dead, and cannot justify; good works serve to glorifie God, to edifie our neighbours, to strengthen faith by practise, to put us into the way of eternal life. They say onely that good works do not merit salvation, and make not up the price of this purchase; they are the way to come by salvation, but not the price thereof, which is sufficiently purchast for us by the meer redemption of our Saviour Jesus Christ. They say also that though faith alone, and without works cannot justify, yet it is she alone that hath the vertue to justify us before God.

He that will merit ought at any mans hands (as if a subject would pretend to merit any thing from his Sovereign) the act he does must be more  
than

then what is due; for a man merits not by paying his debts; he must likewise offer something of his own, for if he offer unto his Prince, any thing which was formerly due unto that Prince, there is no merit therein. Thirdly, the work he does must be of service, or use to his Prince; for a man cannot merit at another mans hands, for what is no ways advantagious to that other man.

Fourthly, the Prince must not be offended with the thing he does. Lastly, there must be some proportion betwixt the work, and the reward, which he thinks to receive for his work. For these five reasons we can merit nothing from God, for the good we do, is what is due; as our Saviour Christ saith in the seventeenth of Saint Luke. *When you shall have done all those things which are commanded you, say we are unprofitable Servants; we have done that which was our duty to do.* Secondly, that good which we do, comes from God, and consequently cannot merit any thing.

thing at Gods hands ; we offer him what is his , not what is ours. 3 our good works advantage him nothing; he hath no need of our service, but we have need of his Grace. Fourthly, our best works are imperfect, and have alwayes somewhat of infirmity in them ; finally there is no proportion between our good works, and the Kingdome of heaven ; so excellent a purchase, deserves a very excellent price ; such as is the merit of our Saviour Jesus Christ.

Therefore the holy Scripture faith, that life eternal is the gift of God, and not any thing acquired by our Merits; as the Apostle sayes in the sixth to the Romans, *The wages of sin is death, but the gift of God is eternal life, through our Lord Jesus Christ.* And in the second to the Ephesians. *By grace are you saved through faith, and that not of your selves, it is the gift of God, not of works, lest any one should boast.* Therefore is it, that God calls us his children, and consequently heirs ; as

faith

saith Saint *Paul* in the eighth of the *Romans*, To the end that we may know that we are possessors of the Kingdome of heaven, not by any acquisition that we have merited, but as children and legitimate airs; whosoever pretends to purchase Paradise by his merits, renounceeth the title of Child, to become mercenary, and a purchaser. There are some who to sweeten the matter say, that we merit through the Grace of God, and that tis God who gives us the grace to merit. An absurd, & incomparabile assertion, for tis that very grace of God, which keeps us from meriting; it being certain, that one of the chief causes which hinders our works from being meritorious, is because they proceed from the grace of God; how shall they merit towards God, since they are his works? Wherefore the Apostle in the first chapter to the *Romans*, placeth these two things as incomparabile, saying, *If it be by grace, it is no more by works, otherwise Grace is no longer Grace; but if*

if it be by works, it is no more by grace, otherwise works are no longer works.

I confess the holy Scripture sayes, that God rewards our good works, and that great is our reward in heaven, and that even a glas of cold water shall have its salary ; but this salary is an unmerited salary, like the salary which a Father gives unto his Son, when he gives him a new suit for having written some handsome lines ; the which the Father does, not for that the work doth deserve it, but for that he is his Son ; for God accepts the person before the work, and rewards our works, though they be mean and unworthy, because we are his Children.

It is no wonder then if in the Church of *Rome*, men profess to doubt of their salvation ; for it is impossible to build a firm assurance, upon so bad a foundation as our own merits, the which we ought rather to ground upon the promise of God, in Christ Jesus our Lord.

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We will then conclude with the Apostle Saint Paul, in the third chapter to the *Romans*, verse the twenty-fourth and twentyeighth, *Being justified freely by his Grace, through the redemption that is in Jesus Christ; therefore we conclude that a man is justified by faith, without the deeds of the Law: by which works he does not onely understand, those which are done by Infidels, and the unregenerate, but those also which were done by Abraham when he believed, and which was imputed to him for righteousness; and those which David did, when he sayes in the 32 Psalm, Blessed is he whose unrighteousness is fergiven, and whose sin is covered: as the same is expounded in the fourth to the Romans.*

Tis true, that before men we are justified by works, that is to say, known to be just: for men discern not our faith, and so Saint James in his second chapter teacheth, that *Abraham was justified by his works; but he was not justified by that means*

means before God, as Saint *Paul* teacheth in the fourth to the *Romans* and second verse. *For if Abraham were justified by works, he hath whereof to glory, but not before God.* We will end this discourse by what the same Apostle sayes in the second to the *Galatians*, and sixteenth verse. *Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified; and in the second to Timothy, the first chapter, who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began.*

## CHAP. 10.

*Of the works of supererrogation.*

THE works of supererrogation are an height of pride, and manifest impiety; the Apostle Saint James says in his third chapter, *We are all of us faulty in many things.* And Solomon in the second book of Kings, the eighth chapter, sayes, *All men commit sin,* and in the twentyfourth of Proverbs; *The just man falls seven times a day,* that is to say, fundry times. The Apostle Saint Paul in the seventh of the Romans, sayes, *He does the evil which he would not do,* and *that sin dwels in him:* wherefore the Apostles were taught by Jesus Christ to say dayly, *Forgive us our Trespasses;* whence it appears, that the most righteous amongst meer men, fayle in many things, and do not

not perfectly accomplish the Law of God.

On the contrary, the Church of *Rome* teacheth, that man may not onely fully accomplish the will of God, but that many men, do more good works then God hath commanded, and are more righteous then God would have them to be; such good works, more perfect, and more excellent then God hath commanded, are those which are called works of supererrogation, and councels of perfection, which a man is not bound to do, and for the not doing whereof he is not punisht; but if he doth them, he acquires a greater degree of glory in Paradise, then the common sort of Saints; who having done nothing but what God commands, have onely eternal life for their reward; such an act is perpetual Virginity, Martyrdome, the giving of all that a man hath to the poor, monastical Vowes of Obedience, poverty and chastity.

*This Doctrine to boot with the impicity*

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impiety thereof, sins against common sense; for God in his law commands that we should serve him, and love him with all our heart and all our might: if then any one do more then God commands in his Law, he serves and loves God with more then all his might; which is as much as to say, he does more then he can do.

The Apostle in the fourth to the *Philippians*, commands that we give ourselves to all that is pure, and righteous and to all virtue; if then these works of supererrogation be pure and virtuous, they are commanded.

If those that have the power to do works of Supererrogation, have the power to do them, is it not God that give them that power? and if God hath given it them, is it not that they should make use thereof to his service? they then are bound to do these works; and therefore they are no longer works of supererrogation.

If you will consider this well, you shall

shall finde that these who boast to do more then God would have them to doe, or then he commands them, think they are more righteous then the Angels; for the whole perfection of Angels consist in doing the will of God, and not in doing more then he commands: as it is said in *Psalm 103.* *Bless the Lord yee his Angels that excell in strength, that doe his Commandments, hearkening unto the voice of his word. Bless the Lord all yee his Hosts, yee Ministers of his that do his pleasure.*

Nay, I will affirm, that all the righteousness of Jesus Christ, as far as concerns his Humanity, did consist in nothing else, save in doing the will of God. Therefore he says in the sixth chapter of *St John*, *I came down from Heaven, not to doe mine own will, but the will of him that sent me.* And in the tenth to the *Hebrews*; *Lo I come to doe thy will, O God!* Thus these men with their works of super-errogation, would be more just and righteous then Jesus Christ.

Also in doing these works of supererogation, they must necessarily either doe Gods will or their own: but they doe not Gods will, because they say these are works which God hath not commanded them to do; they are then works of their own will: And dare they say that their own will is more perfect and excellent then the wil of God? and how comes it to pass that perpetnal Virginity, Martyrdom, or Monasticall vowes, should be better then Gods commandment, to love God with all ones heart? since to love God is always good, holy, and necessary: when single life, or Martyrdome are blameable, if they bee done without the love of God. The love of God is always good and holy; but these other things may be done out of Hypocrisie, dispaire, or ambition; and are only so farr good, as they tend to the love of God. Martyrdom is a good and holy thing; but it is then when God cals us, and obligeth us thereunto: for to run unnecessarily thereupon, is rashnes, but when God obli-

obligeth us so far thereunto, as we cannot shun it without denyall of our christian Faith, 'tis then a thing necessary, and which is expressly commanded us in the Gospel. It would be a wicked thing for him that hath many children, to give all that he hath to the poor. The vow of never marrying is oft times a snare, and an occasion of offending God, and a kindler of leud desires: so farr are these things from being better then what God hath commanded.

E 2 CHAP.

## CHAP. II.

*Of the superabundant satisfaction of Saints and Fryers, which the Pope distributes by his Indulgences.*

**T**He Church of *Rome* holds, That there are divers Saints, who have not sinn'd much, yet have suffered very much; and consequently have undergone more punishment then their sins have deserved: 'Tis this superfluity which they call superabundant satisfaction; that is to say, the Overplus which these Saints have paid to God, more then they needed to have done. Monks and Friars are chiefly of this sort: For their profession is to doe very much Penance and satisfaction, so as they have wherewithall to accommodate others.

Least

Leaſt this Overplus might be lost, the Pope gathers it into the Treasury of the Church, and diſtributes it out to the People by Indulgences; and turns it into pay for others; joyning thereunto alſo what there is of ſuper-abundant Merit in Jesus Christ.

Tis certainly a bold presumption to goe about to perſwade us, that God will accept the ſcourging, beating, Faſts, and Pilgrimages of Saint *Francis*, or St *Dominick*, in pay-ment for the punishment due to the ſins of others; as if a Judge ſhould deal more favourably with a Prisoner, in conſideration that a friend of his was ſcourged, or had faſted more then he was obliged unto. It is like-ſiſe to accuse God of iuſtice, to think that he hath ſent any one more ſufferings then his ſins have deserved; and to think that any ſcourgings or faſtings in this life can be a more then ſufficient ſatisfaction, is to take the height of ſin amiss, and not to know what punishment it deserves: ſince our Saviour Christ ſayes in the fifth

of St Matthew, That whosoever shall say unto his Brother, thou Fool, shall be in danger of hell fire. And St Paul in the first to the *Corinthians*, and the sixt chapter, sayes, *He that flanders his Neighbor, deserves to be excluded the kingdom of heaven.*

If Christ Jesus his satisfaction be sufficient for the punishment of all our sins, what needs there any addition of the satisfaction of men? shall God be twice paid for the same debt, when the first payment is sufficient? Doe we deal worthily with the sacred benefit of the Sonn of God, to joyn it with Pilgrimages, a hair shirt, a Monks girdle, or penance, thereby to make up the totall summe of our debt and satisfaction towards God? though God has very largely rewarded the sufferings of the Saints, shall that which is said to be meritorious for them, prove satisfactory for others? as if I would that the Moneys wherewith I have purchased a house for my self, should likewise serve to pay another mans Debt.

And

And shall it be lawfull to forge Articles of Faith, ( for which we have not the Word of God ) in so holy and so important affair, wherein our reconciliation with God is agitated ? For where is the least word thereof in the holy Scripture ? who sees not that this is forged expressly to accumulate riches, and to exalt the Popes Empire : who reaps great advantage by the large Pardons and Indulgences, and by the Jubilee, by which he makes the poor People come from all parts of *Europe* to *Rome*, to purchase Remission for their sins ? which is one of the points wherein he doth most extend the power of his Dominion, and makes himself be highly respected amongst men.

I would fain know who hath put these the Saints sufferings into the Popes Treasury ? when this distribution did first begin ? how shall we be assured that God will take this for good and current payment ? wherefore had not the chief Prelates

in the Old Testament such Treasuries, wherein to lay up the superabundant sufferings of *Noah, Abraham, and Moses?* or why did they suffer such surplusage to be lost by ill-husbandry? wherefore did Jesus Christ and his Apostles forget to speak of this Treasure, or of one mans making satisfaction for another? certainly St Paul was ignorant hereof, when he said in the fixt to the Galatians, *Let every one bear his own burthen.* Or if a man who needs but 19000 years pardon, purchase pardon for 200000 years, (the which may easily be had every day at *Rome*) what will become of the hundred eighty one thousand years pardon, which he hath no need of? certainly these are things which stink when they are touched, and wherby Christian Religion is horribly corrupted.

CHAP. 12.

*Of the reall Presence of the Body of our Saviour in the Sacrament, and of Transubstantiation.*

**W**ere none of all these before-named Abuses practised in the Church of *Rome*, the sole error of Transubstantiation were enough to drive any one from thence, that had care of his salvation. Since the Holy Scripture declares in the first of the *Corinthians* and the sixt, *That no Idolater shall enter into the Kingdome of heaven.* Now, can there be a greater piece of Idolatry, then for a man to call a bit of Bread his God, and Saviour? Then to adore a God that is made by words? a God that may be stoln? a God which may wax mouldy, and be eaten by Worms? those words

of eating God, elevating God, and carrying of God in procession, are expressions able to make a mans hair stand an end, whereby God is greatly dishonoured, and Christiau Religion made an opprobrie to Pagans and Infidels. There is nothing so scandalous as these penitentiall Canons of the Romish Church, and the subtilties of the Mass, which are found in the Mass-books; where order is taken what should be done, if it should

*Canon penitentialis 39.* so fall out, as that the Mise should steal away, or eat the body of our Lord; or if Worms were gotten thereinto; or if the Priest through any Infirmitie should vomit up his God. Also when one shall see a Jew pourtrayed before the Church of the *Billiettes* at *Paris*, who with his knife wounds the Host, whence Rivers of blood issue out; he then throws it into a cauldron of boiling water, wherein the body of Jesus Christ is visibly seen to stand boyling in that cauldron. These opprobries which

which they cause to be done to the body of Christ, are much greater then all the ignominie he suffred on the cross. For it is not so shamefull a thing to be crucified by men, as to be eaten by Rats, and vomited up by the Priest; and being flasht with Knives, to be boyled in a Cauldron. All the ignominie our Saviour suffred on the cross was for our salvation and Redemption; but this other ignominie which they make him undergo, works not at all towards our Redemption, which by his death is already accomplished.

Moreover, if Jesus Christ at the first institution of the Sacrament did eat and drink with his Disciples, it follows by the doctrine of the church of *Rome*, that Christ Jesus did eat himself, and drink his own body; for they will have the body to be in the cup. But that a man should eate his whole self, and drink his body, is a more miraculous thing then the creation of the world.

And

And yet no advantage redounds from so great a miracle ; nor can it be said that it makes for our salvation, that Jesus did eat himself, and had his head and his feet in his stomach.

To boot, that the Scripture tells us, that Jesus Christ is true Man, having a true humane body like ours. But assuredly, if the body of Jesus Christ be in a hundred thousand places at one and the same time; if he be farr distant from himself; if his whole body be intire in every severall crumb of the Host, and consequently his head and his feet in the same crumb; it follows, I say, necessarily, that his Body is not in any manner like ours, and that consequently he be neither our brother, nor yet man like us.

Adde hereunto, that it is confess on all sides, that many Priests lead an unchaste life; who notwithstanding, after having committed fornication, doe (if you will believe them) make Jesus Christ by their words, and create their Creator: and doe a thing

thing which all the Saints and Angels put together cannot doe ; for they cannot make Christ, since he is already made ; even as it is impossible for them to make the Sun, or the Moon, which have already their existence : And when all this is done, the result ends in a fordid Traffick, by which they , for a little Money, make Jesus Christ ; and Masses are sold for more or less, according to the greatness of the provision. They carry God to sick Folks ; but still He must be paid for. For would it be rationall to make God for nothing ? and when the Priest returns from the sick party, the people kneel down before the Pix , and doe adore it , though oftentimes there be nothing in it.

When I considered these things, I said within my self, it is impossible to believe this Transubstantiation, since it is assaulted by so many reasons, and wrapt up in so many contradictions and absurdities, unless we be expressly obliged by the Word of God,.

God to believe it. Whereupon I consulted the Word of God, and did attentively consider the Institution of this Sacrament.

I find there that those of the church of *Rome*, make these words their Buckler: *This is my Body.* But I doe not finde there that Jesus Christ said; *this is transubstantiated into my Body.* We must then consider, that in this passage Jesus Christ doth institute a Sacrament: and that in the celebration of a Sacrament, it behoved to use Sacramentall words, and such as did suit with the present action. And that it is usuall with the Scripture to attribute unto signes and Sacraments the names of such things as they signify: as in the following Verse Christ sayes, *This Cup is the New Testament in my Blood, which is shed for you,* Luke 22. 20. calling the Cup a Testament; though a cup be not really a Testament, but is the Sacrament, the sacred Sign, or commemoration therof, as Christ expounded himself.

The

The mischief ariseth from the al-  
ledging of these words, *This is my  
Body*: curtailed, and listned unto,  
without reciting the whole paſſage;  
where we ſhall finde, That *Jesus  
Christ took Bread, broke it, and when  
he had blessed it, he gave it to his  
Disciples, ſaying, Take, eat, this is  
my Body which is given for you, doe  
this in remembrance of me.* By  
which words it plainly appears, That  
Jesus Christ gave Bread: but it is  
not given till after the conſecration;  
therefore it was ſtill bread after the  
conſecration. Certainly, when Jesus  
Christ ſaid, *This is my Body*; he un-  
derſtood by *This*, that which he gave,  
as if he ſhould ſay, *This which I give  
you is my body.* But the Evangelifts  
bear witness, That it was Bread  
which Jesus Christ gave; *He took bread  
and gave it.* Jesus Christ ſays then,  
That this Bread is his Body, and  
not that this Bread is changed, or  
transubſtantiated into his Body. The  
Bread then is not in ſubſtance the bo-  
dy of Jesus Christ, but it is the body

of Jesus Christ Sacramentally, and commemoratively, (as our Saviour Christ adds) just as the Cup in the New Testament in his blood.

We finde also that Christ says in the first to the *Cor. 1. 15.* *The cup is the New Testament in his blood:* Whence it appears that this cup is not the blood of Christ; for the blood of Christ is not in the blood of Christ, therefore it is not the New Testament in his blood.

We finde also that Christ sayes, *Verse 24.* that this bread, and this cup is a remembrance of him, it is not then himself. We find also that Jesus Christ says, *Mat: 26.* henceforward I will drink no more of the fruit of the Vine; 'twas then the fruit of the Vine that he drunk, and not his own blood. And St Paul sayes, *1 Cor. 11. 26.* As often as ye eat this bread, and drink this cup, you doe shew the Lords death till be come.

And the same Apostle in the first to the Corinthians, the tenth Chapter says, *The bread which we break is the*

the communion of the body of Jesus Christ. The Church of Rome gain-sayes the Apostle, and hold that this is not bread, but Flesh: And that we do not break it, for the body re-mains intire in every crum of the Host. Observe these words, *The Bread which we break*: for they break it not till after the consecration; 'tis then still bread after the consecration.

Therefore the Apostles in this Sacrament used no adoration, which had shew'd much irreverence, if they had eaten, or sacrificed the body of Jesus Christ without adoration. And by this means Jesus Christ would have had two contrary Bodies at the same time: The one sitting at the Table, subject to sufferings, and mortall, which spoke and moved; the other in the mouths and stomachs of the Apostles, which was not subject to sufferings, nor mortall, and which neither spoke nor moved.

And since *Judas* took the Sacra-  
ment with the other Apostles, and  
that then the Devill entred into him,

(as

(as the Evangelists affirm) it would follow that Jesus Christ and the Devil should both of them enter together into *Judas*, and that the Devil should be the stronger. Where Jesus Christ says in the 6 of St John ; *Whosoever eats my flesh shall have eternall life*: He speaks not of the eating of the Sacrament, for many eat thereof, and miss of eternal life ; witness *Judas*, and an infinity of Hypocrites. And when he sayes again , *If you doe not eat the flesh of the Son of Man, you shall not have eternall life* : He speaks not then neither of the Sacrament, for many have eternall life without eating the Sacrament , witness the good Thief, and many of the faithful, who have not means to partake ther-of. Wherefore Jesus Christ advertiseth us, That *his words are Spirit and life*, to the end that none might understand these words carnally. And he denotes unto us, that his Blood is drunk by believing, and not by swallowing down; where he says in the sixt chapter, verse 35. *He who believes*

*lieves in me shall never thirst. And a little after, He who believes in me hath eternall life: I am the bread of Life: shewing thereby, that the Bread is taken by believing.*

These considerations bring me back again to the saying of Jesus Christ, in the twelfth of Saint John, where he advertiseth us, *That we shall not alwayes have him with us:* which would be false, if he were alwayes inclosed in a wafer, and if he were made every day in the Mass. To this it is answered, that we have not Christ visibly with us. To which I reply, *That to have Jesus Christ invisibly, is to have him howsoever.* He were a Lyar who should say, I have no mony, because his money is hid. So Jesus Christ in the 16 of St John, and the 18 verse, says, *A little while and you shall not see me, and again a little while and you shall see me, for I goe to my Father:* and verse 17. *I am no more of this world, &c.*

Which

Which assertions would be false, if Jesus Christ staid still in the world, hidden under the form of Bread. For if Jesus Christ in ascending into Heaven, stays still on earth, it follows that he is gone, and that he is not gone; and that ascending into Heaven, and yet not stirring from the earth, he is gone from himself, he is become higher then himself, and is gone without stirring.

All this under the shadow of these words, *This is my Body*. To the understanding whereof they will not admit of St Pauls interpretation, in the first to the *Corinthians*, the Tenth and sixteenth. *The cup of blessing which we bless, is it not the communion of the blood of Christ? the Bread which we break, is it not the communion of the body of Christ?* And in the first to the *Ephesians*, the thirteenth Vers, *The bread which I break is the communion of my body.* How oft is it said in the Scripture, That *we are the Body of Christ*: Does it follow thereupon that we are Transubstantiated into his body? In

In fine, the Mass it self decides this controversie, and is clean against Transubstantiation. For after the words of consecration are pronounced, the Priest speaks as if he did believe it were still bread. For, holding the consecrated Host in his hand, he prays God, *That this offering may be as acceptable to him, as the Sacrifice of Abell formerly was.* What impiety would it be to beg of God that Jesus Christ might be as acceptable unto him, as a beast offered by *Abell*? nay more, the Priest prayes God that hee will take this offering which he holds in his hand in good part for Christ's sake. He does not think then that he holds Jesus Christ in his hand. And to take away all doubt, looking upon the bread and the wine as they stand upon the Altar, a good while after the consecration, he says; *That these are benefits, which God doth always create, and that he doth bless, and sanctifie them Through Jesus Christ.* Is there any thing in this that can be spoken of the body of Christ?

for

for can it be called benefits? Doth God always create it? doth God alwayes enliven it? Doth God create the body and blood of Jesus Christ, by or through Jesus Christ? They have then done cunningly to conceale these things from the People, and to pronounce them only in Latine, and also in a low voice and precipitated manner, lest they should be understood.

CHAP.

CHAP. 13.

*Of the Sacrifice of the  
MASS E.*

I will give a little touch likewise upon the sacrifice of the Mass. The Priest pretends to sacrifice the body of Christ really in the Mass, for the redemption of the living and the dead. If this sacrifice be good, it must be Jesus Christ who hath instituted it. For who would be so hair-brain'd as to offer up unto God in sacrifice the very son of God, who is one and the same God with him, unless God hath commanded? 'tis herein that I chieftly found the Doctors of the church of *Rome* weak. For I have oft times summoned them, and cal'd upon them to shew me any passage in the Word of God, wherein they are commanded to sacrifice the body of Iesu Christ: but they could never shew me anything concerning it.

Some

Some say that Jesus Christ said, *Doe this.* That is, say they, *Sacrifice my body.* But this is but their invention. Others speak of some passages of the Old Testament, where God speaks of the Sacrifices of the Christian Church; but they alledge no passages, which say that these Sacrifices, are the Sacrifices of the body of Christ in the Sacrament. Others say, that Jesus Christ said, *This is my body.* But grant that it should be the body of Jesus Christ in the same sense that they understand it; yet the saying, *This is my body,* is no command to sacrifice that body; then said I unto my self, shall I assist in a sacrifice invented by Man? and the sacrifice of the death of Jesus Christ being sufficient, what more need is there of sacrificizing him again? where in the whole institution of the holy Sacrament of the Lords Supper, is there any the least inkling of the sacrifice of the Lords body, since Christ presents nothing to God? he elevates no Host, speaks not of sacrificing, nor does the

the Apostle make any Adoration; which is a necessary action in all Sacrifices, and chiefly in a Sacrifice newly instituted, that it may serve for an example and rule in time to come.

This being as clear as day, the calling of the Priests of *Rome*, fals necessarily to the ground, and is of no use: For they are expressly establish'd to be the Sacrificers of the body of Christ; which is an imaginary charge, never establish'd by Jesus Christ, nor practised by the Apostles; and whereof there is not any one word in all the New Testament. And yet these are they which question others concerning their calling. The Word of God speaks of Pastors, Doctors, and Ministers; but where is there any word of the Sacrificers of the body of Christ? *without the effusion of Blood* (sayes the Apostle in the Ninth to the Hebrews) *there is no remission of sin*. But the church of Rome terms the Mass an unbloody Sacrifice, and says that the blood is not shed out of the Veins of the body. The Mass

then serves not for the remission of sins. If the blood doe not stirr from under the species, it is not then shed from under the species; for all effusion is motion.

The same Apostle in chapt: 10. says, *By one Offering he hath perfected for ever them that are sanctified.* Lo here one sole Oblation, and the efficacy thereof for ever; and to exclude the reiteration thereof, he faith in the 10 Verse, *We are sanctified through the offering of the body of Jesus Christ once for all.* And it is a thing greatly considerable, that the subject of the Epistle to the Hebrews, being to treat throughly of the Priest-hood of the christian church, sayes not one word of the sacrifice of the Eucharist; nor doth it speak at all of the Sacrament of the Lords supper.

The height of Impiety is, that they make the Mass more excellent then the death of Jesus Christ; for the Apostle tells us of two Sacrifices, whereof one is the sacrifice of *Aron*, the other the sacrifice of *Melchisedec*, much more excellent then that of

of *Aaron*: The one bloody, the other not bloody. Now in the church of *Rome* they hold that the Mass is the sacrifice of *Melchisedec*; but they place the death of Jesus Christ in the rank of *Aarons* sacrifices, as being a bloody sacrifice. By this means the Priest doth a better action in the Mass than Jesus Christ did upon the cross. And yet his death doth alone suffice for the redemption of Mankinde; but there must goe a great many Masses to the drawing of one soul out of Purgatory; & they must be paid for too: and after being paid for, 'tis doubtfull whether it doe any good or no.

The sacrifice of the Mass doth in this appear to be null: for in all Sacrifices, that which is offered must be consecrated; and they pretend to sacrifice the body of our Saviour, which cannot be consecrated. For who can consecrate the Son of God, who is he alone that doth consecrate us? also the consecrated thing which is offered in the Mass, cannot be the bread; for they hold it is no longer

F 2 bread:

bread : and say they should grant that it were yet bread; neither bread nor the accidents thereof is an acceptable offering for our redemption.

If finally you consider how much the Mass is scorn'd in the church of *Rome*, in that Masses are said for Horses and swine : also in that they are bought and sold ; in that they are diversified , some of them being said with a loud voice, some with a low voice; Masses in white and in *Green*, Masses of *St Roche*, and of *St Gene-veve*, you would easily discern therein the spirit of abuse , and would have recourse to the blood of *Jesus Christ*, which is our alone propitiatory sacrifice.

CHAP.

## CHAP. 14.

### *Of the taking away of the CUP.*

**T**He taking away of the Cup in the holy Sacrament, is one of the boldest things which is done in the Romish Church, it being contrary to the express Institution of Jesus Christ, and contrary to the commandment, and practice of the Apostles, who gave both kinds to the People. The institution of the Sacrament is expressly there, where Jesus Christ giving the cup to his Disciples, sayes unto them, *Drink you all of this.* For, if in these words, *Drink you all of this,* he speak only to the Pastors of the church, certainly the commandment of eating, which is in the preceding line, appertains only to Pastors, and so in the institution of the Sacrament, there is no commandment which ob-

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liges the people to take the Bread. And it is clear that the Apostles being with Jesus Christ, and receiving the Sacrament from his hands, held not the rank of Pastors, but of sheep and Disciples: they received then the Sacrament as Disciples.

And when Iesus Christ said, *Do this in remembrance of me,* did not he command his Disciples to do the same to the People which he did to them? He then commanded them to give unto the People both the Bread and Wine.

The Apostle St *Paul* understood it thus in *1 Cor. 11.* where he says unto the people, *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.* It is evident that this commandment of eating and drinking is made to those who ought to examine themselves. But all people ought to try, and examine their consciences, *Ergo.* Moreover, the beginning of this Epistle witnesseth that it is written to all the faithfull in *Corinth.*

It is very considerable that in this, the Church of *Rome* seems expressly to deprive the people of eternal life. For whereas Jesus Christ says in the sixth of St John, *Verily, verily, I say unto you, except you eat the flesh of the Son of man, and drink his blood, you have no life in you.* The church of *Rome* holds that these words are spoken of the Sacrament of the Eucharist; which if it be so, it is evident that in taking away the cup from the people, they deprive them of eternal life. For Christ says, *Unless you drink my blood you shall not have eternal life.*

They plead for their excuse, that the blood lies in the Hostea, and that he who takes the body, takes therewith all the blood. To which we answer, That to take the blood thus in the Hostea, is not to drink the blood: But our Saviour Christ saies in express words, *Except ye drink, &c.* For if to take the Hostea, be to drink, 'twill follow that the Priest drinks twice in the Mass; once when he swallows down the Hostea, the other time

time when he drinks of the cup.

They alleadg also some other passages of Scripture, wherein the breaking of bread is spoken of, but no mention made of the cup. I answer, That as in those passages it is not said the people took the cup; so neither is it said that the Pastors took it. If then it be to be gathered from these passages, that the people are not bound to take the cup, it may also be gathered that the Pastors are not obliged thereunto. It is the usual phrase of Scripture, and the practice of men to say, I did eat with such a one; without mentioning drinking. So in the second of *Samuel*, the fourth chapter, it is said, that *Mephibosheth did eat bread at Davids table*. Doth it follow thereupon that he did not drink? The form of celebrating the holy Supper, ought not to be taken from the passages in which it is mentioned by way of discourse, but from the very institution and formal commandment of the Son of God.

The rise and original of this abuse comes

comes from pride and ambition: for by this means the Clergy raise their dignity above that of the people whom they have excluded from half the Sacrament, and make themselves companions to Kings, who have that of common with Priests, that they communicate in both kinds. The Pope hath the particular priviledge of sucking the Wine out of the cup, through a Reed of Gold.

And in effect, those who have read and examined the *Ordinance* of the council of *Constance* in the Thirteenth Session, cannot doubt but that these Men doe directly bandie against God. For those Venerable Fathers acknowledge that the Lord did institute the Sacrament in both kinds; and did so administer it to all, and that it was the custom of the ancient Church so to doe; yet they declare that the Church hath had reason to take away the cup from the people, and condemn them as *Hereticks* who affirm the contrary, even to the delivery of them up to the secular power. This

Vene-

Venerable Council miss'd but a little  
of calling Jesus Christ Heretique,  
and of sending him to the Inquisi-  
tion.

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**F I N I S.**

